

the soul of all moveable and Immoveable beings ; and his manifestations are already known as ADITYAS, including several of the names preserved in the *Purd-tias*, as VISHNU, MJTBA, VABUNA, AEYAMAN, PUSHAN, BHAGA, and TWASHTRI, who are nothing more than the Sun diversified as presiding over each month of the solar year. Still, however, the sun does not hold that prominent place, in the *Vaidic* liturgy, which he seems to have done in that of the ancient Persians; and he is chiefly venerated as the celestial r^presenta-tke of Fire.

If we advert more particularly to the attributes of Aoxij we find that confusion, in them, which might be expected from the various characters he fills. As the fire of sacrifice, he is the servant of both men and gods, conveying the invocations and the offerings of the former to the latter; he is the *Hotri*, or priest, who summons the god's to the ceremony; the *Purohita*] or family priest, who performs the rite on behalf of the master of the house. Personified as a divinity, he is immortal, enjoying perpetual youth, endowed with infinite power and splendour, the granter of victory, of wealth, of cattle, of

food, of
health, v of life; he travels in a car drawn
by red
horses; he is the source and diffuser of
light, the
destroyer and reviver of all things. He is
known
under many and various appellations; and
many in-
ferior deities are considered to be merely
his manifest-
ations. The acts and attributes of other
deities are,
not unfrequently, ascribed to him (p. 179) :
he may
assume the form or nature of any other
divinity